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W. C. RINEHART, G. P. A., CINCINNATI.

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W. C. BINEBAUGH, D. P. A., CINCINNATI.

# MRS. MARILLA WICKER ON THE OLDEN THYME

Mr. Editor:-

Now that the peerless Elizabeth has disappeared from your quartet of women writers, you have a trinity left, Josephine, Harriet and Lucy, and they make a trinity hard to be beaten. I doubt if any other paper in this country can show a trinity. I am sure no other paper could show anything approximating to your quartet. But in spite of all your blessings in that direction Josephine seemed to think that the "mit" of the widow Wicker should be added, being a biblical woman, doubtless she thinks Matthew 23, 25 is applicable to her. I have not seen her and I spoke "whereof I knew"—one Christian woman said the religion of her mother was good enough for her. I said 140 years had changed everything but religion. At that time there was a single white man in what is now Kentucky and Ohio and Indiana or Illinois. Then what I read Elizabeth's story of the United States was a little known as the country in the heart of Africa. I said not till 1776 that Boone left his home in North Carolina to become the first settler in Kentucky. Elizabeth said Ohio did not settle till twenty years later. Canada belonged to France at that time and Washington was a modest Virginia Colonel, and the United States was the most loyal of the British Empire and scarcely a speck on the political horizon indicated the struggle that in a few years was to lead to the greatest Republic in the world. An hundred and thirty years ago there were but few small hamlets in America. Steam engines had not even imagined, and railroads and telegraphs and telegrams and cards and friction matches and revolvers and percussion caps and loading shot guns and Mauser rifles and stoves and furnaces, and gas and electricity were in the air. No glue, sewing machines, anthracite coal and kerosene oil, free schools, and spring beds and automobiles and lever watches had not been evolved. The spinning wheel was in every family and clothes were made of wool and made up in the family and the printing press was a cumbersome machine worked by hand. In 1814 every paper in the world was printed one sheet at a time, on an ordinary hand press, and was of brick or a knife, or a pair of shears or scissors, or a razor or a woven pair of stockings. England was a hoe or a shovel was not made in what is now the United States. In 1790 there were only 75 people in Ohio, and the whole extent of our present routes was less than 100 miles, cheap postage was not known, and envelopes, and had any one suggested the transmission of messages with lightning rods, and a horse was thought insane. Since my remembrance houses were lighted with candles, and I have seen a saucer of tallow with a rag immersed doing duty for a light. Now man-made with electricity we have improved in all these matters, and you still think the old religion good enough. We should be improved; there are as much differences as and as much improvement in the religion of the world. Elizabeth Cady Stanton and the Freeholders people generally as there is between electricity and a saucer of tallow—or a home from church next Sunday and think it over you cannot help but see that your creed needs improvement. It should not be immutable, they should be elastic and when we think that in 1850 there were 10,000 miles of railroad in the United States, and now there are 196,378 miles. You see to keep up with the progress you must revise your creed, it's old fashioned. I said 50 years ago when I was a child, I had a rag of old clothes, knickerbockers and calf skin shoes, pumpkin hoods and cotton stockings, now I have a rag of old clothes and the creeds of our ancestors need revising. She said, "Did you ever have a creed?" I said, "Yes, I have." I said, "I have a hundred cents on a dollar, but know all about creeds. My mother was a devout member of the Free Will Baptist Church. I have heard thousands of times, except a man be born again he cannot enter the kingdom of God. And man included woman—it always did and as far as pains and penalties were concerned, you and people cannot have the faintest idea of the terrible sermons that were preached in those days. There was a Congregationalist. Their creed is complex from a mathematical standpoint. They said that there are three gods, one, and one god and three gods. I, having been taught that figures don't lie, could not understand it until I thought of a boy who said to his teacher when she explained to him that figures don't lie. "You should see my sister's at home and then on the street. You will find that figures do lie."

I think possibly that there will be considerable effort to introduce Socialism, and I think it would be well to have some understanding of it in advance. My understanding is that we are under no obligation to introduce it. I have no objection to its introduction, and that it may legitimately come up for our consideration.

It seems to me a laudable ambition among us to have it said when our Congress is over, that we had a happy and successful session, and that the very fact that we introduced such a measure of developing truth; and that the Congress is over I can read the discussion of Socialism, and I should be perfectly willing to have it.

I have great confidence in President Wilson's ability and disposition to manage such a debate fairly, and we can do more there in a few hours than we could in a year. I have seen where every speaker, male and female will be held rigidly to parliamentary methods, and I should be perfectly willing to have it.

I believe that Mrs. Henry and Dr. Wicker are both Socialists, and I am not. Socialism and Infidelity are not by any means synonymous, and I do not know of any Socialist paper that is an infidel paper, but there are Socialists who are infidels, and I am not. But, for that matter, while the leaders of the National Liberal Party are infidels it is not at all necessary that a man, or woman, in order to belong to the N. L. P. shall be an infidel.

While every man and woman is to be his own, or her own, judge as to his or her fitness for membership in this organization, we all recognize that the only article of faith that constitutes the basis of our organization, in order to membership in the party, is the one idea that state and church are separate, and that the management of the affairs of this government, and as there are many Christians who believe that way they are just as eligible to membership in the party as any of the others of the various types of religious heresies.

I am quite certain, therefore, that I represent the competent sentiment of the N. L. P. I am sure that Christians of any variety, who are in favor of the separation of church and state, would be just as cordially welcomed into our organization as any other. I am sure that the organization has any right to demand to know what may be the opinion of any individual, and that no one has the right to suppose that each member is supposed to be the alliance of church and state, and that no one has the right to position to such alliance in any way that he or she may think best.

Dear Mr. Editor, I put me down for "Dog Fennel in the Orient." The blade magazine will reach you in a few days, as a souvenir, a bottle of water from the spring that Jesus secured the water from that was turned into wine. I'll furnish the bottle. Also a piece of the line that Peter caught that fish with that had the hook in his mouth, and a descendant of the cock that crowed when Peter denied him. If living I will be with you at the January Congress in Lexington, West. I wish you a pleasant voyage. J. W. OVERSTREET.

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is sorry she told me to write you, and I can hear her say "no Maria!" But if you want to hear more concerning my knowledge of churches and creeds you must go to Marilla. MARILLA M. RICKER. San Jose, Cal., Nov. 20, 1902.

## SOCIALISM SHALL WE DISCUSS IT AT THE LEXINGTON CONGRESS OF THE N. L. P.?

Of course, at the Lexington Congress of the National Liberal Party, Friday, Saturday and Sunday, January 23, 24, 25, 1903, the main question for the house will be the "Separation of Church and State," but we will naturally discuss various matters germane thereto.

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## MRS. DEXHEIMER'S STORY ABOUT ASSASSINATING TERRY.

From the New York Herald's account of the Drexheimer-Roosevelt matter, I take the following: A woman converted from the Infidelity of Anarchy to Christianity has just disclosed an alleged Anarchist plot by which, she says, President Roosevelt's life was threatened three times.

The meeting at which the fatal lot was drawn was held at Paterson, immediately following the assassination of President McKinley. The woman, who now tells a startling story of Anarchist plotting, was a leader of the "Reds" in Eastern New Jersey, and attended every important meeting of the organization. She was converted to Christianity through fear, she said, and her defection would become known. She says she feared she would be murdered if her change of faith were made public.

The woman told her story two years ago to her pastor and to others and her secret has been carefully guarded during all the interim. Last Thursday she told it to the New York Herald, and the Episcopal Church of Hoboken. It was in the nature of a confession, and it was made in a moment of religious fervor.

After the confession had been made public, but to the club and to the newspaper, she was made to keep the matter a secret, but too many knew of it, and she could not keep it secret. The woman was finally released by a reporter for The World, who, in exchange for her story, gave her a copy of the New York Herald.

Mrs. Lena Dexheimer, she is about forty-five years of age, and for a score of years had been first a Socialist and then an Anarchist and associated with anarchists in this city. For more than a year she has been a constant tear her life in the several times the family have been with marked passages in it to show that it is also a story of a woman who has been a Socialist and nobody ever sends me such a paper.

The woman Dexheimer, is entirely unknown to me and to the best of my knowledge and belief, equally unknown to the members of the infidel organization in the world. According to her own account of her conversion, she was a member of the Anarchist organization, and she was a member of the infidel organization to which I belong has plainly declared against anarchy.

There is an account of such a disturbance at a Catholic church in Manila that the police had to be called in to quell the riot. It seems to me that a great church organ, like Infidelity, ought to have been used for the purpose of the clergy to a great purpose. The clergy of the Sioux City, Iowa, instead of a little 4-page affair like the B. G. B.

THE PRESS AND THE STAGE are the true reflections of the condition of society. With the reports from our criminal and divorce courts, the innumerable cheap wit, and relation, in almost every column of our papers, the address rumors in social circles of matrimonial infidelity, and the dramas and burlesques on the stage depicting the various degrees of domestic sin, our domestic system must be in an alarming condition. All these reports, and the public sentiment regarding the marriage relation. Out of the miseries of matrimony, the clergy and the stage have evolved a better system that will bring greater happiness to both men and women. Certain it is, the lover of today is a very different type of man from the lover of yesterday.

When two little hearts are two, Life is a season of mirth. It's not that they're one, that you discover just what your worth. If we were courting, the Universe would center in you I admit. If we were married, 'Twould be the reverse, And I'd be hit. When two little hearts are two, It's not that they're one, that you discover just what your worth. If we were courting, the Universe would center in you I admit. If we were married, 'Twould be the reverse, And I'd be hit.

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are too much inclined to put some one on the back and urge him on, for the support of the cause. This is a natural, should our failure to support the enterprise cause the Blue Grass Blade to suspend we would be told that any would go to hell for such failure to do our part. We are not threatened with any such things as are the non-paying of the dues.

We are simply left to do or not to do. To do means to help in the removal of the great cloud of superstition yet hanging over us. No to do means to let the clouds of ignorance and superstition, the old and the new, the liberal minded only, done their duty the world would have been much the better for it. I believe the liberal minded of this generation can do nothing more worthy or commendable than to earnestly engage in the struggle to hand down the posterity a religion free from tradition and superstition. I use the word religion. You may call it religion, morals, or what you please just so it untrammels the intellectual faculties and teaches men to do right for the sake of doing right.

How much more one could appreciate a reward won in this way than if we should do the right thing because we are scared into it. Find my 50 cents conscience money. I am a Unitarian but would like to attend the N. L. P. Congress at Lexington. Yours truly, T. P. WEIR.

## EX-CATHOLIC AGAINST CATHOLIC ISOMY.

Armstrong, of Isomy, who was for 5 years at a Catholic school, re-enters the church and prints from the newspapers the villainies of the clergy, those with women proteges, and those who are scared into it. Dr. L. S. Stoll, an Ex-Catholic, of Smithtown, Iowa, sends me a copy of the Isomy, Chicago Journal, of November 7, in which he has published the following items: Rev. B. B. McVey, Methodist, indicted for rape upon Ida Kraft, a girl under 15 years old, and the seduction of her sister, Clara Kraft, aged 16 years.

Bond \$1,000 in each case, in default of which the Isomy will be sold. Rev. W. M. Rabe, Baptist, found with Miss Rabe, a female preacher, dead in each other's embrace, in the church of which he had charge. A part of the report says: The sensational feature in the developments of the case was the discovery of letters in the preacher's trunk from some women proteges, incriminating him in a double life. Each of these writers expresses a love for the minister, and makes strong evidence that the minister had been leading a double life.

Rev. P. M. Smock, Baptist, County Superintendent of Schools, Isomy, Iowa, writes me a letter with some of the lady teachers under him. There is an account of such a disturbance at a Catholic church in Manila that the police had to be called in to quell the riot. It seems to me that a great church organ, like Infidelity, ought to have been used for the purpose of the clergy to a great purpose. The clergy of the Sioux City, Iowa, instead of a little 4-page affair like the B. G. B.

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# The Best Advertising School

There is a school teaching advertising by mail, with offices at 10 Spruce Street, New York.

It is not called an advertising school; but it is without a doubt the best advertising school in existence.

This school teaches nothing more nor less than **Printer's Ink**, a week.

It deserves the well-earned title: **The Little Schoolmaster**.

For twelve or fifteen years **Printer's Ink** has been the recognized authority on good advertising throughout the civilized world.

**Printer's Ink** is so valuable to the business man, because it teaches the underlying principles of advertising.

It distinguishes between good and bad advertising. It teaches good display.

It teaches retail, wholesale, department store, mail order and every other kind of advertising.

It tells why some advertising has been successful and why some has failed.

It teaches sound business principles. It describes the world's best window displays.

If you are engaged in business of any kind you can't invest \$5 more profitably than by subscribing for **Printer's Ink**.

Many a single idea will be worth more than the subscription price.

**Printer's Ink** easily slips in your coat pocket—the busy man can read it at odd moments when waiting for a car, a shave, etc.

10 c. brings a sample copy—\$5 pays for 52 weeks. Write for SPECIAL CLUB OFFER, which expires December 31.

# Printers' Ink

10 Spruce Street New York City

## POPE LEO

Jocularly Refers to Rumors of His Illness.

Rome, Nov. 21.—At a reception of 500 Piedmontese pilgrims today the Pope jocularly referred to unfounded rumors yesterday of his indisposition, adding, "My time has yet to come. We have many things to accomplish before death."

Comment.—If the Pope really believes that he is going to a heaven eternal and ineffable happiness when he dies, and he must certainly die before long, how can he speak so lightly of his death, and show just as much disposition to hold onto life as other people do?

If I thought that Europe would relieve me of all trouble, I should want to get there as soon as possible. If I thought that heaven was just a better place than this, I should want to get there as soon as possible. If I thought that heaven was just a better place than this, I should want to get there as soon as possible.

GOOD JOKE ON THE BIBLE. A newspaper clipping has been sent from which I take the following: That the present generation is far less intelligent than the generation of our fathers, is a fact that is demonstrated by the results of the investigation of the Bible. The results of the investigation of the Bible have been published in a magazine and have caused wide comment. The article was read in many a household with superior wit, and only to be changed to confusion when it was found that not many could answer all the questions, and the degree of delinquency or exactness.

President Thwing for his test, it will be a good idea to select extracts from the Bible, and have them read by the children. The results of the investigation of the Bible have been published in a magazine and have caused wide comment. The article was read in many a household with superior wit, and only to be changed to confusion when it was found that not many could answer all the questions, and the degree of delinquency or exactness.

Among the thorns that girl thy brow, Twenty-four knew not of the woe of Jephtha, referred to in the lines: The godless Jephtha wove his child To one of the dice.

Nineteen had never heard of Ruth and Boaz. Twenty-eight knew nothing of the story of Job. Only nine knew the story of David and Goliath. Twenty-eight were ignorant of the meaning of "Joshua's moon in Anah." All allusions to Christ's miracle at Cana were lost upon 24. And most surprising of them all, only 12 could clearly explain the deeply significant words: "Let her eat it like a serpent, and be driven out of her parable."

R. V. DR. JAYS WE

MULTI-WEAT.

Presiding Elder C. E. Mandville said this morning that the view of things through his Unitarian spectacles. The churches that have denied the divinity of Christ, and the Unitarian churches have gone to smash and President Eliot thinks the orthodox churches are the only ones that are left. There were never before such vitality in Christianity, such activity and vigor in the church work and such glorious results from the preaching of the gospel.

Some who quibble that is about the Bible pronouncing a curse on labor that he made it disseparable until 100 years ago, but they ought to have more sense than to confound work with toil. Work is enjoyable and can be made so. Toile is a curse, and is to be avoided. The curse pronounced on Adam falls was that in the sweat of his brow he should eat bread, and that refers to excessive toil.

Comment.—The work above shows

the ignorance of preachers. Work and labor are synonyms in every dictionary for treatment. I am not a laborer who did not sweat, in hot weather, would die from heat.

LIBERAL LECTURES. Liberal and humanitarian lectures by Prof. W. F. Jamieson at Lytle Hall, Race Street, opposite Washington Park, every Sunday night, at Cincinnati, O.

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